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Review.

Memoirs of the late Mrs. SUSAN HUNTINGTON, of Boston, Massachusetts, &c.*

(*Continued from page* 181.)

Mrs. Huntington seems to have been one of those Christians who are "made perfect through suffering." From a period soon after the time of her marriage, till that of her death, she passed through a long train of severe afflictions and trials. One after another of her near relatives was torn from her by the hand of the destroyer, till every ligament which bound her to earth seemed to be broken. Her feelings under the stroke which separated her from a beloved husband, were such as every Christian would desire to possess, though scarcely hope to attain, by reason of the multitude of his infirmities. The description of these feelings was given to our readers in a separate article, a few weeks ago. The following is of a more general nature :—

"I always feel that I am in a better frame of mind when my earthly gourds are blighted. I do not pray for afflictions; that would be impious presumption, in a worm like me. But I think God has graciously led me to see, that they may be profitable, that they may even be pleasant, when he sees fit to send them. I never was so happy, as when the fatherly correction of God has shown me that this is not my rest, and my soul has relied in faith and hope, solely on the faithfulness and grace of God through his dear Son; when, though my earthly comforts were cut off, I felt willing it should be so, and could repose on the precious belief, that a Being of infinite wisdom and goodness governs and guides the universe. The joy thus produced is an unmingled joy; it is joy in God, while self dwindles into its native nothingness."

And yet the individual who could write thus, and feel what she wrote, possessed naturally a soul of the most exquisite sensibility, as is evident from the whole tenor of her writings. Some time after the death of her husband, she writes thus in her diary :—

"Rode to-day with Mr. and Mrs. ———, and two other friends. My mind was a part of the time, sweetly calm and tranquil. I felt the spirit of a pilgrim; and that though my dear husband was not there, he was in a better place. This world looked very beautiful, as God's world, and my path to heaven. But I felt that it was not my home. No, no. Nearly all my early relatives have passed thro' the wilderness, and their feet are planted on the opposite shore. I must go forward. Help me to do so, thou author and finisher of my faith."

At a period later in life, she buried within a few days of each other, her son Joshua, born soon after her husband's death, and her daughter Elizabeth, whose mind had been for a long time impaired by disease.

"Early on Saturday morning," she says, "I was sent for, and arrived at about half past one o'clock in the afternoon. Light of heart, I sprang out of my carriage to inquire for my child; for I had been told that he was not very sick, and his being at Mr. W.'s confirmed me in the opinion. Mrs. W. told me that he was now very sick. Still, however, my infatuation prevailed. I thought he could not be very sick, and be there. Judge, then, of my agony, when I entered the chamber, and saw my child, the darling of my soul, not as I left him, but engaged in his last conflict. I instantly recognized the hand of death, for I had seen it too often to be mistaken. Never shall I forget that look. Changed he was, but beautiful. There was a composed look of meek and patient suffering; he looked as if he had quieted himself to die. His little eyes were already fixed. He did not know me. O, what a moment! About one hour and a half after this, the last struggle commenced. I took him in my arms, and in a few minutes he breathed his last sigh, as sweetly as ever a spirit dismembered itself of its earthly habitation, and before I knew it, he was in heaven.

"The greatest shock was the first. But my mind was unsettled all that and the next day. I hardly knew where or what I was. So little sensible had I been, how this darling babe had entwined himself about every fibre of my heart. On Monday, however, I was relieved and comforted. But that was one of the most solemn weeks of my life. The strong and intense excitements of it, were almost too much for my feeble frame. So that when Elizabeth was taken sick, which was on the next Sabbath, I sunk at once. She was soon released from all her sorrows; and I live to tell the tale.—Who knows how much he is capable of enduring? I have since spent a few weeks at A. and am now quite well. * * * * I have no doubt that both of these little ones are in heaven. They were given to God; & they are not, because he has taken them."

The following letter of condolence to a friend, may be given as a beautiful specimen of refined sensibility, not unaccompanied with appropriate religious views and feelings :—

"Your pleasant chamber, and its lonely and sorrowful occupant, are not forgotten. Lonely and sorrowful I know you must be. A summer's sun has long since dried the green sod which covers the grave of Mary; and a winter's snows have been settling on and hiding the place where she sleeps; but your tears are not dried—your grief cannot be suppressed. Alas! I know it is so; and the gloomy and desolate face of nature at this season, speaks in language which goes to your soul, of all you have loved and have lost. Miserable, indeed, are human comforters. I cannot tell you not to mourn. I cannot tell you your loss is common; for where will you find another daughter, another Mary, till you meet her in heaven?

* * * * * *

"Perhaps to write in this strain is not wise. If it has given you pain, forgive me. Yet there is something in this train of tho't that is pleasing. If it occasions grief, it seems like the "joy of grief." The heart sometimes loves to give itself up to a sense of its own desolation; and while it dwells on the remembrance of what it once so tenderly loved, cherishes every fond recollection, and desires to cherish it forever. If our friends are not here, where are they? If in all this wide world we shall never meet again; if we cast our look forward, and behold nothing but the fearful chasm we shudder to contemplate—the chasm opened by the loss of these dear ones, and opened never to be filled—is all lost? No, they are not lost, but only taken over into the world of spirits a little before us. We are on the threshold. A few more summers and winters, perhaps a few more months or days only, and we shall follow them. The great concern, then, is to be faithful. We must not expect heaven here. Our great business in this world is to do and suffer all our Lord's will, as good and loyal subjects, as loving and obedient children. Rest is no where promised on earth. "Be thou faithful *unto death*, and I will give thee a crown of life."

Not less interesting is the following letter, written at Andover, to her daughter, who had just returned to Boston, from a visit of some months at New-London, Connecticut :—

"My beloved child—I rejoice in your return. I thank God, who has once more brought us so near each other, and given us the prospsct of again meeting on this side the grave. Boston must look sad and solemn to you, my dear. All gone; not even the house of your father to go to. But there is a house not made with hands, eternal in the heavens. There is your heavenly father, and he is inviting your returning footsteps thither. There is your Saviour, who has gone to prepare a place for *you*, if you will accept one. Come, then, my dear child; you have early seen the treachery of earthly prospects; you have seen a father cut down in the high noon of his usefulness; you have seen the sweet, the promising little scion, which sprung up from the parent root, instantly withered in all its beauty; you have seen that all on earth is change. Come, then, my child, and secure a better, even an enduring inheritance. There is a friend who will never forsake you, a happy home which can never be taken from you. There the inhabitants shall no more say, "I am sick." There, there will be no more sorrow, nor sighing, nor parting from friends; but from the eyes of all that blessed family, God will wipe away all tears forever. There you shall meet the father who loved, and cherished, and prayed for you; and there the brother and sister whose former places on earth will know them no more. Unless you become a Christian, you bade them a long, a last farewell. My eyes fill with tears, my heart aches at the thought that it is possible. Oh, my children, my beloved children, let me not be disappointed in this one hope—that having been separated on earth, we may dwell together forever in heaven!"

Mrs. H. had no opinion of harboring a spirit of conformity to the world.

"The followers of the Lord Jesus must be driven away from all their carnal resting places, before we, as a church, shall look forth fair as the moon, clear as the sun, and terrible as an army with banners. We are a little band, and we are in the enemy's country. * * * * * * The christian church is a distinct community from the rest of the world, united by different bonds, governed by different principles, and controlled by different obligations from all other communities; and the more closely it adheres to its distinctive principles, the more entirely it is, in the spirit and conduct of its members, separate from the world, the better for its true prosperity. We must be brought to declare plainly, by our lives and conversation, that we are supremely devoted to Christ, before we can expect a blessing."

These are sentiments which are worthy of the christian name. Would that they were more prevalent; and that those who actually subscribe to them in theory, were more careful to maintain them in their daily walk and conversation.

(*To be continued.*)

*When the Editor commenced the article of which this is the continuation, he did not anticipate the interruption which has necessarily been occasioned by his absence.

Communication.

For the Western Recorder.

BISHOP HOBART AND THE HIGH CHURCH.

MR. EDITOR—I took my leave of your "clemency," and that of your readers, at the restoration, as it is styled in English annals, and gave you a specimen of the first pulpit arguments used by English protestants in favour of the divine right of Bishops, in the plan of Sancroft's sermon at the consecration of seven Bishops, for the use of Charles II. The point which I have been endeavouring to make good, being one of some importance, and one never seen by me discussed, although it may have been discussed, is, *that the* Church of England, at the reformation, and in every stage of it down to George I. was purely the *creation* of the House of Tudor; that the House of Tudor, being of Bourbon blood of the branch of Anjou, and evermore in quarrels and family alliances with the stock of St. Louis, were at heart the fac-simile of the family of France. Accordingly, save what may be allowed to the genius of England for liberty, and Henry taking the spiritual jurisdiction out of the Pope's hands, to expect *an apostolic church* from Elizabeth, you might as soon look for it from her royal neighbors, the Francis or Henrys, across the water; the first of whom swore, that "if there was a drop of calvinistic blood in his right arm, he would sever it from his body."—The House of Tudor, then, were truly the apostles of England. Their attachment to, or aversion from, the life and spirit of the church of Rome, will, unless I am mistaken, go far towards determining the distance between Protestant Episcopacy and the Romish faith. Be it observed, also, that I begged the privilege of extending this family to the abdication of James II. and the revolution. Of course, it embraces the Stuarts. I would say this much in regard to episcopacy, as a whole. But the spirit of the Stuarts is more distinctly recognized in giving birth to the tory faction, which in spirituals is the high church party, or a subdued, reformed, & limited popery. Since the edict of uniformity by Elizabeth, the doctrine advanced by the rising power, and a doctrine forming the whole burden of the high church apostleship, during the Stuarts on the throne, was, "*that there is no such thing as passive obedience for religion; and that kings are so far infallible, as that what religion they establish is the true worship of God in their dominions.*" These absurd dogmas would go equally far to establish the divine authority of any religion ever founded by kings. It gives equal sanction to all the barbarities committed in christendom, since the primitive apostles preached and bled for it; it provides for a king and kingdom, protestant to-day, to become catholic, mahomedans and pagans, in as many days after; and in each change erect a most apostolic church, from the protestant Laude to the prophet of Mecca, and from thence, as the French have it, to the Chinese Confucé. But it is plain, from the Stuart orders in council, since they started with Rome at one end of the apostolic race, and Canterbury at the other, that any system of religion, which sovereigns, and parliaments and universities could make within these bounds, could contain but little difference. Whatever reflection this may offer to their discovery of scripture truth, the philosophy of it is sound. They only meant to erect a Romish or episcopal church, or a mixture of both. If passive obedience was *impossible*, and infallibility *absolute*, in the one, so it must be in the other. These dogmas, however, occasioned much round swearing among the Bishops, for 150 years; brought many of the best British subjects to the scaffold and the stake; severed the head of Charles from his body as a traitor; and was the source of inconceivable sufferings to the *non-conformists*. During the reign of Charles II. alone, 8,000 protestant dissenters died in stench and prisons; £2,000,000 of their property was confiscated by spiritual courts within the last three years; 60,000 suffered on account of their religion, and cast £14,000,000 into the coffers of the high church, in thirty years.—*See Neal's Pur. vol.* v. 161—182. The dissenters were indeed obstinate; but they paid for it with treasure, and nakedness, and blood. Such were some of the results of a sublime and devotional liturgy, and of a priesthood descended from God!

Charles ascended the throne as a protestant; distributed all the vacancies of church and state to catholics, jesuits, and high churchmen. The Church persecuted the dissenters, and Jeffries butchered. The king was without any religion, till his favorite Halifax found him on his knees at mass, in a cathedral at Brussels. He endeavoured to remove the penal laws in favour of the establishment, in order to make way for popery. The House of Commons retained the laws against catholics, whom they feared; and the spiritual bench employed them against the dissenters, whom they hated infinitely more than popery itself. Thus, a monarch, the disgrace of humanity, went out of the world, without regret by his nation, or remorse of conscience; intrusting his concubines to the pious care of his brother and successor. James was an avowed catholic; and after the greatest exertions on the part of the lower orders of the moderate episcopal clergy, (joined with the dissenters, to oppose the succession, as being contrary to the laws of the church of England, to which the bishops had sworn fealty), when the question of the succession was before the House of Lords, there were but two of the mitred heralds of salvation who voted in the negative. It seems then, (1685), that twenty bishops and two archbishops of the protestant episcopal church of England, could vote in popery over the realm. At the head of this board, was the aforesaid Sancroft. How much of the *pure* light of reformation was there in the Anglican hierarchy of that time, a century after it was established? And how clearly do these facts prove that the religion of the church, previous to the revolution of 1688, was entirely at the royal dictation! There was a Poole, a Henry, a Baxter, and an Owen, with many others of the same heavenly stamp, in the land: But Baxter refused a bishopric; the others, most of them, were calvinistic in doctrine and polity, and the episcopalians in government were calvinistic in faith. Of course, they could not arise in preferment higher than the temperature of their consciences as to the sanctity of an oath. They therefore all lived and died beneath the honors of a dean. In the opposite side of the high church, we see such spiritual lords as Reynolds, Morley, Gauden, and others, who during the protectorate were presbyterian in office; swore out royalty, with or without divine right; at the restoration, swore it in; maintained during the reign of Charles and his brother, "the passive obedience," *the infallibility of kings and bishops;* until the two sovereigns, in order to introduce popery, removed the charter of London, and afterwards every city and corporation in his dominions; trampled upon the constitution, annihilated parliaments, and governed the nation by a few jesuits. The perfidious court caressed the dissenters; published toleration, in hope of humbling the church; bringing in the dissenters as instruments of court-vengeance on episcopacy; thus to crush the protestant religion in Britain, and plant the *tiara* on its ruins. Then the politic high church, with the disgraced Halifax at their head, turned about, and played a most wonderful *vale*. Those who, by the voice of university and hierarchy, were "*devilish schismatics, heretics, traitors,*" became the year following, "angels of light;" were begged not to take advantage of the church; that she was in their power by the king's clemency. They were called *brethren*, and complimented with the most soothing speeches. They were exhorted to point their heretic constancy, cannon and prayers, against the papal beast and the sovereign, "for the church was in danger;" and promised that the high church and they should live peaceable children for all time to come. Meanwhile, the fraternity hierarchical met at Canterbury, maintained that the king had violated the constitution, because he had instituted a court of inquest, to restore their property to the dissenters, which the spiritual court, and Jeffries, their tool, had, by maxims so unprincipled, wrested from them. This convocation declared the king *fallible*, which was in violation of their episcopal oath and doctrine for twenty years; and invited the Prince of Orange to rescue the church and state from impending ruin. When this object was accomplished; the House of Stuart and the jesuits banished; the memorable convention called by William turned into a parliament, ("for James had thrown the seals into the Thames;") and the question was before the House of Lords, whether William, a presbyterian, should reign in England as regent or king, there were but two bishops on the bench spiritual who voted for the latter.—All the rest turned clear round; got the venial universities to join them; forgot their vows and promises to their dissenting brethren; conjured in again that iron-cowl'd sorcerer, the *jure divino*, and privately invited James to invade the British dominions and re-ascend the throne. These are facts, which no man can deny, and are found detailed at large in Neal, a dissenter—Burnet, a bishop, and Smollet, a gambler. The episcopal scheme of compromising with popery, rather than live under William's protection and an enlightened liberal toleration, having been decided in Ireland at the battle of the Boyne, and James having retreated to France, to reign in company with his monks at St. Germain, the high church once more called for the penal laws against dissenters. These laws were different modifications of the statute *de comburendo heretico*, framed by the pope—left in force by Henry—mitigated by Elizabeth into the the term uniformity, and enlarged by the Stuarts into acts against popish recusants and seditious conventicles. George I. abolished the whole tribe of these instruments of bigotry in the hands of protestant magistrates, and of tyranny in the same hands of reformed papists.

The revolution introduced a new era in casuistry of this sort. It declared James a traitor; not by a military mob, as against his father, but a regular parliament. The same parliament made the king a subject of the laws; created him king *de facto;* and hence a million of good and loyal subjects, by an easy inference, began to ruminate whether metropolitans and bishops might not have been made *de facto*, also. This standing monument of truth and right over the decline of sophistry and tyranny, at least cooled the high church, and made the most enduring resistance of dissenters less necessary; and like the patriarch's Ebenezer, "is it not between Bethel and Ai to this day?"

That not only the court and the high church dignitaries were cathelics at the revolution, but also the great body of episcopacy, in the nation, I can only quote a few facts.

1st. In regard to the body of the church. A memorial drawn up, no doubt by a papist in power, with a view to persuade James to break off all measures with his protestant subjects, introduce the inquisition, or order a general massacre, was presented to that monarch shortly before his abdication, and closes with the remarkable words following :—"England would more easily receive popery than any other protestant country. Nay, those difficulties which arose in some catholic countries would not be found here. "All now," says the author, "is *zeal* and *integrity* in our *new clergy*, (almighty God be thanked for it), and no less in our laity and catholic gentlemen in England, that have borne the brunt of persecution." *Neal*, v. 244.

2d. As to the views of the church, in point of distance from the Romaic, even after the revolution, and under the primacy of the mild and enlightened Archbishop Wake, when the subject of union between the English and Gallican churches was agitated by this prelate, with Du Pin in behalf of the Sorbonne, we find the following sentiment in one of Wake's letters, dated Lambeth, April, 1718. The Archbishop says, in a letter to Beauvoir, the English minister in Paris—"I am apt to think the good old man Du Pin *does not think us far from the kingdom of heaven;*" that is, the church of Rome, the only kingdom known to the *good old man*. And again, in a letter to Du Pin himself, transmitted through the envoy Beauvoir, the following year, he compliments and adds—"*Crediderim advenisse tempus, in quo excusso Romanæ tyrannidis jugo, una nobiscum in eandem communionem coalescertis.*" It seems that the only disqualificatton to an union, in Wake's opinion, was, that of being under the Roman yoke, and then the prelate gives his reasons :—"In dogmatibus, prout a te, &c. *non admodum dissentibus;* in regimen ecclesiastico minus; in fundamentatibus, sive doctrinam sive disciplinam spectemus, vix omnino;" and concludes, "In the mean time, that which none can deny us, let us embrace each other mutually, as brethren and members of the same mystical body." This truly excellent prelate writes to Du Pin, that the churches of England and Rome differed but little in *dogmas*—I suppose, constitutional canons; still less in form of government; and in fundamentals, either in doctrine or discipline, scarcely any thing at all. At the same time, he expresses, in a letter to La Clerc, and another to the professors of Geneva, his solicitude to have all the reformed churches united into one body. He calls this an *arctiorem unionem*, which he would procure with any price.

Now, without the least intention of reflecting on so good and great a man as Archbishop Wake, and at a time when the very court was substantially calvinistic, I have wondered, and do still wonder, what the episcopal church protestant was, in his day and under his hands, that it could thus cordially embrace the papists of France *en masse* under one arm, and the reformed of Germany under the other, without breaking ribs or cramping English consciences. I have no other solution for this difficulty, than that the liturgy was substantially papal; and that the articles were of such construction and improvement, since the days of the flippant theologist James, and his trusty primate Laude, as that they could go to the melody of the Lateran, or the wild mountain music of Geneva. If this be so; if the body be popish, and the head susceptible of a great freedom of paraphrase, then Wake did not propound such absurdities as I imagined. Since Dr. Wake has not analyzed the doctrinal and *dogmatic* essence of his formularies, but merely intimated their powers of accommodation to all christendom, Popish, Lutheran and Calvinist, I was led to infer the essential nature of the system from the Archbishop's intended application of it; that is, he would hold up the rubric in English dress and emendation, as the ensign of union to Rome, the lonely Pope excepted, save as an English bishop; and on the reverse of the flag, waving for the same pacific purpose from the towers of Lambeth, *Geneva and the articles*. If I am mistaken in this inference, I was directly led into it, by Dr. Wake, who, in my opinion, is the most judicious expounder of the episcopal fabric, and by universal consent, the most pious divine that ever sat in the old oaken chair of Lanfrac. Episcopalians may be good Christians, it is true; the church has produced great and excellent men; but it was a maxim on which the Tudors acted, as being fairly and philosophically established, and which indeed their primates and confessors taught them, that protestant episcopacy was a certain indefinable anomalous thing, which could be beaten into any quarters, from the abjuring, ranting Cromwell and his Puritan soldiery on Hounslow, to absolute despotism on the altar of St. Peter. The church has produced excellent men; but none superior for piety or erudition to a Poole, or an Owen, both of whom lived in the most tempes-

tuous time, and owed but little of their immortal and well-earned fame to episcopal patronage. Owen was prevented, flying the racks and gibbets of Jeffries, from coming to New-England, by royal mandate; and Poole, I believe, wrote his *Synopsis* in a garret. Only compare the mellow soul of godliness, in these men, and others, famous from their day to ours; compare their meekness and charity, their lofty views, their familiarity with divine truth, their intense, accurate, and comprehensive thinking, with the polite effeminacy of a Keath, or an Allison, or yet the cavalier, uncouth, dry dogmatism of Warburton, or the flimsy faith of Price, and you may discover the courtier or the knight in the one, improved indeed from the school of Sancroft; but the mild majesty of the tried apostles of truth and liberty in the others. Hence, it would seem that talents can thrive in the shade of royal munificence, and certainly religion; for England at this day is most proud of these divines, of whom, as an ecclesiastical state, she ought to feel deeply ashamed. Besides, if the test of an apostolic church be found in the number and talents of her learned men, the episcopal church, since the reformation, has little to boast over the catholic.

Should the test be doctrines, the Gallican church at this day is not far inferior to the English, and yet in full communion with Rome. From Vernon's *Rule of Faith*, considered a standard of orthodoxy in the French church, I would beg leave to cite the following:—"Nothing is of faith, or necessary to be believed, which was not revealed to us through the prophets, apostles, and canonical writings. Nothing is of faith, known by revelations, since the times of the apostles. Not all the practices of the universal church are sufficient to make any thing an article of christian belief. Even a general council may err, in controversies chiefly depending on the information and testimony of men. Although the Pope be not infallible in respect to the decrees of excommunication, yet a person who should disobey them, would sin mortally, and incur the excommunication. It is not of faith, that all our good works are meritorious of eternal life; it is not of faith, that a just man can make satisfaction for another; it is not of faith, that there is a treasure in the church, consisting of the virtues of saints; it is not of faith, that saints are our mediators, and not Christ alone; it is not of faith, that the canonized saints are really saints, or that such persons ever existed; it is not of faith, that the body of Christ is contained in the symbols, as in a place; it is not of faith, that the sacrifice of the mass is of infinite value; that saints can hear our prayers, or that Christians ought to pray to them, or that images, relics, and pictures, are to be venerated and honoured." All these opinions are, or were universally taught in the Gallican church, without incurring the charge of heresy. *See Dr. Wharton's Concise View, P. ult.* The Gallican church is in full communion with the church of Rome, and so might be the high church, but for the name protestant, and the supremacy. For me, it is difficult to discover, except the supremacy and the name protestant, wherein the above rule of faith differs from the high church. But this brings me to a conclusion, advanced at the beginning of these remarks, namely, that a catholic church, separated from Rome, passed through the same events as that of England, and brought under the indirect lights of dissenting protestants in the land from age to age, would be found at this day nearly, if not entirely, as pure as the English high church now is. What truth was there then in her original protestant character? To what purpose served her reformation, save to quell and quash the Puritans? Was not her reformed light what she gathered by the way, from the Puritans and their descendants, whom she despised and persecuted; and her formularies those of Rome, with the grosser absurdities omitted, and the remainder dressed in plain English? The "devilish and seditious schismatic, John Bunyan," to use the caption of the *spiritual* writ to apprehend that great man, has done more to make England a christian kingdom, and her prelates preachers of righteousness, than the labours of the whole hierarchy, since Augustine and his monks unfurled the banner of the cross on the land of Britons. This may provoke a smile from interested and partial men, who deal in chants, surplices, and transmissions through their hands of spiritual agency, but the broad firmament of eternity and bliss will tell. Let me now sum up this historical stricture in a few general deductions.

1st. From what has been said, it appears to me manifest, that the House of Tudor, and not the apostles directly, or their writings, founded and framed the Episcopal church. It was as Protestant as Elizabeth, and no more.

2d. The Stuarts were all great Papists. Charles II. speaking to Halifax, his secretary, of the Rye-house plot, a trap for nonconformists, exclaimed, "Mort-dieu, what have the papists against my life? Have I not treated them with all kindness and "commoditie?" "Nothing," replied the minister, "but that your grace will only trot when they want you to gallop." With the exception of the dissenters, in number about 150,000 families, and a few feeble moderate episcopal parishes, all England, at the death of that king, were ready to relapse to the bosom of the mother church.

3d. James ascended the throne with a view to strike the decisive blow. The hierarchy gave him umbrage. He resolved to humble them. He courted the dissenters; gave them toleration, and offered offices, at pleasure; ordered five of the first bishops to the tower: It was an awful moment: The church intreated the Calvinists to stand for the constitution; the king instigated the same people to take revenge on the church in their turn; the Presbyterians declined alike vengeance, (or rather restitution), papacy, and a perfidious court; but thanked the king for his clemency.

4th. Hence, the dissenters, by their single arm, and constant conscientious virtue, saved the constitution and the episcopal church; for had they fallen in with the king's views, the church was in ruins with one month's campaign; and if they were insufficient, the king could obtain in a week the military force of France to his aid. It is not too much, therefore, to say, that under God, England owes, not only her civil liberties, but also the church and the protestant religion, to the persecuted and outraged Calvinists. Scotland was in the same predicament; rescued by the same body: But she abolished episcopacy. This is the second time the Presbyterians rescued even the episcopal church from inevitable destruction. Yet all their reward was to deny the validity of their ordinances; to deny them a place among protestant churches, and to brand their people as a seditious mob of schismatics.

In our own favoured soil, our land of freedom, this ancient *bon-ton* is changed for the milder charity of *lay-readers, unchristian ordinances*, and *unauthorized prayers*. I would thence observe, on the whole, if protestant episcopacy be *jure divino*, from the apostles, it is curious how the popish Tudors became the depositories, who were neither priests nor laymen. Perhaps it would be as correct logic to say, that *episcopacy* is an office in the church, created *de facto*, and that originally by presbyters, and assuredly preserved from ruin, since the reformation, by presbyterian and independent virtue. Should these good presbyters think proper to retain a power of *regiment* over their church, in their own hands, and a power evidently vested in them, in council, at the beginning, the mitred brow may frown at the lay-reader—what of it?

Yours, without fail, PHILO.

Religious Intelligence.

From the Religious Intelligencer.

PALESTINE MISSION.

ASSAAD.

In the communications from the missionaries at Palestine to the Corresponding Secretary, mention is frequently made of Assaad, a young convert to the christian religion; and who is now suffering persecution, and perhaps martyrdom, for his faith in the gospel.

We have before us a letter from this interesting youth to a young lady in this city, in his own hand writing. It contains his creed in four different languages, (viz.) the English, Greek, Italian and Arabic. In the course of the letter an allusion is made to the school at Beyroot, of which we will here give some account:—About two years since, the young lady to whom this letter is addressed, was informed by Mr. Goodell, that a school for the instruction of young Arabs might be supported at Beyroot for about fifty dollars a year, including the wages of an instructor, room rent, &c. This was an object of too much importance to be overlooked. An appeal was made to one whose benevolence is ever active. The money has been raised, and sent out for the last two years. It was raised principally in small contributions from the children in our Sabbath School, and from a few individuals.

"The school at first commenced (says Mr. Goodell) with the two pretty Arab girls whom Mrs. Goodell had taught daily for several months, and six boys, some of whom we had previously instructed." It soon increased to twenty, and to forty, and at the time of the late disturbances, we believe it contained about eighty scholars. "Like the woman of Canaan, who was a Greek, a Cyrophenician by nation, they are all natives of this country, the ancient Phœnicia, and are all, I believe, of the Greek faith." They are all instructed in reading, writing and arithmetic, and are made to commit the Lord's prayer, the ten commandments and other portions of the word of God."

How blessed are the fruits of christian benevolence; how sweet the consciousness of having promoted the happiness of those from whom we can expect nothing in return but their love and gratitude. How delightful must be the reflection of those in our Sabbath Schools, who have contributed the few cents they have earned by their studies or their good conduct, to promote this good object; and are there not many other children and schools, who had rather save two cents a month to educate these poor children, than to spend it as they have done. Two hundred children, who will pay two cents a month, may support such a school, where hundreds may also learn the way to heaven. To this young lady who has been instrumental in doing so much good, is addressed the following

LETTER FROM ASSAAD.

BEYROOT, *June 5th*, 1826.

My dear Friend, whom I have not seen—

I send you this letter, and I write it in my own hand, first for you to know me, and secondly for you to know what I believe now, and what I believed before, when I was a Greek. When I was Greek, I believed in all the saints and what say the Greek church, but when came here Mr. Goodell, and Mr. Bird, and Mr. King, and with them the Holy Gospel and the Holy Bible, one day I was in their house, and saw the holy books in their house, and asked them for a Holy Gospel. They gave me, and when I read the Gospel, I saw my before faith was a lie; and I told them I wished to learn the Italian language. They told me very well, and I began to learn it. I have read and learned it; and I told them I wish to learn the English language; they told me very well, and I read the English, and I now know in English, and in Italian, and in Greek and in Arabic. I have learned them all. I am now with Mr. Goodell in his house, and I believe now in our Lord and in our Saviour Jesus Christ and in his Holy book, because I saw my before faith in our country was a lie; and I send to you this my letter, in English; and I write to you my faith in four languages, in English and in Italian and in Greek and in Arabic, for you to see my own right hand (hand writing) and my faith, and this all I have learned with my Mr. Goodell and with my Mr. Bird. Mr. Goodell told me about you yesterday to give the money for the school in Beyroot, because I did not know before, and when I heard him I was very glad, and I thank you a hundred thousand million for the poor children in Beyroot, and I wish and thank you to send me your letters, and your good books, and your missionaries for this country; and I ask God to give us and you the eternal life, and in this world the holy works (good works), and I ask you the prayer for us, and I assure you to remember me in your prayer always, and I tell you that I was the first disciple (scholar) in Beyroot with Mr. Goodell and Mr. Bird.

This is my faith:—1. Before, I believed that every thing the Roman Catholic and Greek church said was true; but now I believe and see all that was a lie. 2. Before, I believed that my sin should not be forgiven, if I did not confess to the priests my sins, and gave him some thing, but now I believe all that was sin, and there is one only who can forgive the sins, this is he our Lord and Saviour Jesus Christ. 3. Before, I believed I cannot enter in Heaven, if I did get not the saints to be mediators between God and men, but now I know all that was great sins, but I believe is not Mediator, but one only, this is he, our Lord and Saviour Jesus Christ. 4. Before, I believed if I did not hear what said the priests and bishops, I go to hell, but now I believe I cannot hear from them, if they do not speak like the Holy Bible says; and I now see that what told me the church was a black lie. ASSAAD JACUB.

Mr. Goodell adds:—

"The writer of the above is about thirteen or fourteen years old, whom we have taught English and Italian, and for whom also we have provided a teacher in Ancient and Modern Greek, and in the grammar of his own language, viz. Arabic. He is a youth of much promise, and has, to the great grief of his friends, and of the priests, renounced many of the superstitions of the church. We daily pray that he may be born again, and commend him also to your prayers.

"I wrote you a long letter, I think in January, and have, at two or three different times, sent you specimens of penmanship in your school here."

In Mr. Goodell's communications to the Board he says:—

"Assaad has again fallen into the hands of the enemies of the gospel, who threaten his life. We have some fears that he will suffer martyrdom, and have a daily prayer meeting on his account. His youngest brother will probably be obliged to leave his father's house, in consequence of adopting the same views of divine truth. He had already been beaten, and threatened with every thing terrible. But though his understanding is convinced, he does not yet appear to have felt, like his brother Assaad, the power of religion in his own soul.—Never has this mission called more loudly for the prayers of God's people."

And again he adds:—

"Mr. Bird has sent very copious journals of Assaad; should they reach you, they will fill you with joy. Poor Assaad, we are told, is now in prison, loaded with chains, and sadly beaten every day, for the sake of Christ, by order of the Patriarch. We have never before seen so much to encourage us to speak to these people. *Truth cuts here like a two-edged sword.*"

Expectations of the Persian Jews regarding the Messiah.—In conversation with certain Rabbies when at Bushire, Mr. Wolf inquired, "Do you anxiously expect the Messiah?" To which one of them replied in these words—"*Rabbi Yesrial*—None of the Jews scattered in the world expect and have reason to expect the Messiah with more anxiety, than those Jews scattered throughout Persia. For the Gentiles in Persia do not only compel us to pay heavy tribute, but they have likewise set over us taskmasters, to afflict us with their burdens; every person is a Haman to us. They make us serve with rigor; we must work for them without being paid; and like Pharaoh of old, they make our lives bitter with hard bondage. Read the Bible, and see all that the children of Israel have suffered, as well in Egypt as in Babel, and you will then know well what we suffer here without my telling you. At Bushire itself, it is not quite so bad with us as at Shiraz, and throughout Persia, for the governor of this place is no Persian; but go to Kazeroon, Shiraz, and to the city of Ispahan, and you will know how we Jews are treated."

American Bible Society.—The publication of monthly extracts from the correspondence of this society, has been suspended for some months past. A new series is now commenced; which is to contain, in addition to the extracts, "a faithful view of what the society has accomplished, and also of the alarming destitution of scripture which yet prevails in our own country and throughout this continent." We hope measures will be taken to excite a far deeper interest in this institution. It has more nominal friends than any other benevolent society; and meets with less objection to its principles and operations. But the efficient patronage it receives is small. It receives 50,000 dollars a year; of which nearly two thirds goes back to the auxiliaries and other givers, in Bibles at cost and less than cost, leaving but 15 or 20 thousand dollars to supply the thousands who are asking for Bibles in our new states, Canada and South America. There is every reason to believe, that 500,000 families, or 3,000,000 of the inhabitants of these states, are this hour living without the word of God in their hands. In the *ten years* of this society's existence, it has not found means of printing a number of the scriptures, equal to the *increase* of our population the last *fourteen months.—Rec. & Tel.*

Germany.—Prof. Robinson, of Paris, who is now travelling in Europe, speaks as follows in relation to the progress of Christianity in Germany: "If the spirit of Christianity shall continue to advance with equal progress for ten years more, Germany will be a regenerated country."

Mission to Buenos Ayres.—Rev. William Torry, late from the seminary at Princeton, embarked at New-Castle, Del. Nov. 7, destined to Buenos Ayres as a missionary from the American Board. On that evening he preached in the Presbyterian church, from Isa. 62, 1, on the duty of activity in the cause of Zion, the way in which we must be active, and our encouragements to the duty. On his leaving the church, the captain informed him a propitious breeze had sprung up, so that he went immediately on board and set sail.—*ib.*

Synod of Kentucky.—We mentioned, last week, that in less than an hour, upwards of $10,000 were subscribed by the members of this Synod, for Danville College. We learn from the Western Luminary, that there are 42 ordained ministers in this Synod, making the subscription of each, about $350. In addition to this, ten of the members would pay $3500. "It is most gratifying," says the Vermont Chronicle, "to hear of such things in that land of dirking and duelling."—*Conn. Obs.*

OPENING OF THE POST-OFFICE ON SUNDAY.

A writer in the New-York Observer & Chronicle, says, on this subject:—

"I am aware that it is urged that the public convenience requires this measure; but if such were the fact, the same argument might be advanced with equal force, for the opening of the custom-house and other public offices. As a man of business, however, I know that it is *not* required either by commercial convenience or necessity. *In London, the centre of the commerce of the world, the post-office is not opened, nor any mail made up on the Sabbath;* and the streets of the commercial part of that metropolis, exhibit a quiet and solemnity that is hardly found in any of our populous cities, and this is in a great measure to be attributed to that cause, and to the strict regulations which are enforced respecting public houses."

Revivals.

The influence of the revivals which have prevailed in this vicinity, has gone far abroad; and the "stirs" of opposition have more than kept pace with it. Misstatements have been given; falsehoods have been fabricated; characters have been traduced; unwarrantable inferences have been drawn from plain matters of fact; and many things which are of ordinary occurrence have been decried, as outrages to decency, unknown in the annals of human nature. And all this has been done—for what? Why, evidently, because a few thousands of individuals have, in the judgment of christian charity, been detached from the ranks of the adversary—from the ranks of that prince of darkness which has been emphatically styled the god of this world. No wonder that those who are the children of this world, and on the side of the adversary, should begin to stir and to be enraged. They have lost many a sturdy champion, many a tried friend, many a boasted ally; and not a few of those whom they used to quote as shining examples of the pride of rank and of wealth, talent and influence, have left them, and gone over to the other side, subscribed their names to an everlasting covenant, and declared hostility against the whole spirit which animates the children of disobedience. The change which has thus taken place within one year is great, beyond parallel. The enemies of religion know this; and the thought of it plants daggers within them. This it is that makes them rage.—But their time is short. What they do must be done quickly, or it will be too late.

O, that Christians were half as zealous in the cause of their divine Master, as others are in opposing it. Then there could be nothing to fear. Though the enemy should make a great tumult, they would be confounded and put to shame; though iniquity should come in like a flood, the Spirit would lift up a standard against them. Yes, let us be zealous. Let us not be afraid of the charge of fanaticism. Let us not seek for ease or comfort in this warfare. Let us fight as those who are arrayed against a host of foes—against principalities and powers, whose vigilance is untiring, and whose courage is the impulse of desperation.

But what weapons shall we bring into the conflict? This is a question of infinite moment. If we employ carnal weapons, we shall inevitably be defeated. The cause we are engaged in is the Lord's. The only weapons he sanctions are spiritual. All strength, and wisdom, and courage, must be derived from him. Let us remember this. Let us feel our insufficiency, and look to the Lord alone, who is mighty in battle. Let us look to him alone in the diligent and vigorous application of means. Let us look to him with fervent agonizing prayer. Let us look with an eye of energetic faith; and if called to speak for his cause, let our communications be harmless and undefiled, free from bitterness, envying, strife or malice; but full of boldness, energy, and zeal, tempered with meekness and humility. Above all, let us "leave off contention before it be meddled with." If any judgment can be formed from the present signs of the times, it is the determination of the adversary to involve those who have deserted him, in endless contentions and difficulties. If he can do this, he will be satisfied. If he can but draw out the angry passions of Christians, the Spirit will be grieved away, and his victory will be complete. Let us then beware. The present time calls for peculiar watchfulness and unshaken fidelity. Let Christians get into the dust of humiliation, and look steadfastly to the Lord for wisdom and strength.—Let them not trust to carnal weapons; but as they value the eternal welfare of souls, let them be faithful and persevering; and let them see to it, that they be not found to desert their Master's cause.

The whole community around us are expecting to witness a declension. Some of the more timid friends of the cause are foreboding a reaction. The very father of lies, transformed into an angel of light, is spreading his snares and devices among the children of God, filling them with doubts and cavillings, and drawing off their influence from the cause they profess to love. And shall he and his emissaries prevail? Heaven forbid it. The Lord has put his name among us, and wrought wonderously in the sight of the ungodly. This portion of the christian community has become as a city set upon a hill, which cannot be hid. Its light must continue to shine. It must increase in brightness. And if we would not be surrounded with more than Egyptian darkness, let us see to it, that we continue to be faithful, and abound in every good word and work. To do otherwise, would be base desertion. Yes, christian brethren, away with every thought or symptom of declension. If you ever mean to let your light shine, let it shine now, and continue to shine without interruption or diminution.

A correspondent wishes that we could give a hint to such Ministers and private Christians, as are unconsciously sanctioning certain flying reports respecting the revivals in this vicinity, which reports have no foundation but in absolute falsehood.

We wish we *could* do so; and what if all should consent for a little time to hold their peace? The Narrative which is now nearly prepared for the press, will be an authentic document, containing a full refutation of the false reports; and if it should finally be shown that even good men have aided the circulation of such reports, what a reproach would it be to them.

While we think of it, we would earnestly entreat such private Christians as are engaged in the work, not to spend their breath in talking or disputation; but to be much in prayer, and leave the event with that Being who will not fail to vindicate the honour of his name.

Revival in Athens College, Geo.—A correspondent of the Recorder & Telegraph gives the intelligence of a revival in this southern college, which, it may be hoped, will be the means of much good. There is at present a great scarcity of ministers who are well educated; but those who were to go from this northern portion of the country, would be sickly in that climate. This revival, it may be presumed, will furnish additional laborers in that portion of the gospel vineyard.

Revival in Exeter, N. H.—A revival, of a remarkably still and silent character, has been for some time going on in Exeter, N. H.; and the subjects of it have been stated to be about 40 in number.

REVIVALS IN NEW-HAMPSHIRE.

We have just heard of the commencement of a powerful revival at Acworth. Conway also, we have been informed, is visited with the influences of the Spirit. We have not learned particulars, but understand that the prospect at both these places is highly animating to the friends of piety. At Conway, we are told, the work has been in progress several months, and that the attention has been constantly increasing. Dumbarton is experiencing signal manifestations of the divine presence. Great numbers are seriously inquiring, and others are rejoicing in hope of pardoned sin, and testifying to the world what the Lord hath done for their souls. At Durham the work progresses with power. About 30, we understand, are numbered among the first fruits of the revival, having given evidence that they have chosen that good part which can never be taken from them. At Goffstown, the work still continues with highly encouraging prospects.

At Pembroke, there are a considerable number of serious inquirers, and some hopeful subjects of renewing grace. At Northfield, the spirit of piety seems to be steadily advancing, and hopeful converts unto righteousness are multiplied. There is also more than usual attention to the concerns of religion at Boscawen and Sanbornton. In the east parish of Boscawen, Dr. Wood's society, as many as 40 have indulged hopes. In the west parish, also, a more than usual attention to religion is manifest in the society of Mr. Price. Some are entertaining hopes that they have become interested in the great salvation. At Exeter, there has for nearly a year past, been an interesting state of religious feeling, which we learn is becoming more and more prevalent. Instances of hopeful conversion are more frequent, and the number of inquirers is increasing; though we know not that the state of feeling is such, that it can properly be denominated a revival of religion. At Lyndeboro' there has been a great and glorious work, which we believe in some good degree continues.

The commencement of a signal work of grace at Hampton, among the students of the Academy, was mentioned in our last. We have no intelligence from this place more recent.—*N. H. Repos. & Obs.*

THOMPSON, N. Y.

A letter from Rev. Abner Morse, dated Thompson, N. Y. Nov. 10, states, that in that town and an adjoining settlement in which he labours, a revival of religion commenced a few months ago; that 50 souls give evidence of having passed from death unto life; that the work was for a time suspended, and the conviction of numbers destroyed, perhaps forever, by an ill-timed discussion of the mode of baptism; but that it had since revived and was extending; and that this is a most urgent call for preachers and counsellors, there being many infant churches around, and a general disposition to hear the word, and he the only presbyterian preacher within 40 miles of the place. He asks—"Can you not prevail on some of the Andover brethren, bound farther west, to put in here for a time?"—*Rec. & Tel.*

LYNCHBURGH, KEN.

A friend in Lynchburgh informs us, that there is an encouraging prospect of an extensive re-

vival of religion in the Presbyterian church in that town. This also calls upon Christians for unfeigned gratitude to the great Head of the Church.—*Fam. Vis.*

WESTERN RECORDER.

UTICA: TUESDAY, DECEMBER 5, 1826.

Thanksgiving.—Next Thursday is the time recommended by the Governor of this state, to be set apart as a day of thanksgiving and prayer. We have given the proclamation a second insertion to-day, for the accommodation of those who may not have seen it.

No nation has so much cause for gratitude to Heaven as ours. No part of Christendom has been so much blessed as our American Israel; and no portion of the churches in our highly favoured land has, the year past, been so richly visited with "dews from on high," as that portion which is directly in the midst of us and around us. Whatever may be said of others, we who have seen such visitations as these, have more blessings and privileges to be thankful for, than we can estimate or comprehend.—"What shall we render unto the Lord for all his benefits?" Let us "take the cup of salvation and call on the name of the Lord, and pay our vows unto him in the presence of all his people;" and while we offer to him the sacrifice of thanksgiving, let us send gifts to the needy, and lay by in store, according as the Lord hath prospered us, portions for the relief of the destitute churches. If we are really grateful to Heaven for our privileges, we shall not give grudgingly; but shall rejoice at the opportunity which is now offered for promoting their extension. The subject of Home Missions, on such an occasion as this, should find a ready advocate in the bosom of every sincere Christian.

Geneva Agency.—We ought to have mentioned a number of weeks since—and we wonder how we could have failed to do so—that the Geneva Agency of the American Home Missionary Society, during the summer and fall, made out appointments for TEN missionaries, and raised ample funds for their support. How much more has since been done, we are not now able to say; but the operations of this energetic agency are doubtless continuing to increase.

A full-length Portrait of Calvinism, by an old-fashioned Churchman.—A monstrous production, bearing this title, has been issued from a certain press in this village, in the shape of a pamphlet. It consists chiefly of garbled extracts from Calvin and others; and is, as tho' the painter had cut out thousands of little patches from as many different portraits, and pasted them together, to make out one compound whole. But the most singular circumstances respecting it, are, that it seems to be a mere white-washed Unitarian production; and that the distribution of it appears to have fallen into hands that are professedly Trinitarian. Let the public be on their guard.

Judge Platt.—An unhappy controversy has recently been carrying on through the medium of the New York press, between Judge Platt and several other gentlemen, on the one part, and certain city lawyers on the other. The latter commenced the attack, ostensibly to shield certain Greek contractors from oppression; but in truth, we believe, for mere political purposes. Somebody must be appointed to fill the vacancy occasioned by the death of Judge Van Ness; and we venture to predict, that whenever the vacancy shall have been filled, the Greeks will be found to have sustained no injustice; and that the character of Judge Platt will but shine the brighter for the abuse which has been offered him. The character of this gentleman for justice and integrity, is too well established to admit of a moment's doubt respecting the issue; and the regret which was so deeply felt by the citizens of this village, when he left us for New York, is still undiminished.

Rev. A. Peters, Secretary of the A. H. M. Society, acknowledges through the Observer & Chronicle, the receipt of $1,525, collected in his late New-England tour.

Rev. Cyrus Mason is to be ordained and installed in the Cedar-street Church, New-York city, on Tuesday next.

The object mentioned in the following communication is one of much magnitude; and the persons engaged in it, it will be seen, are men of high standing in community. An example has now been set in favour of the support of evangelists, which we ardently desire may be imitated in other places. That such labours as are contemplated by the Oneida Evangelical Association are greatly needed, no one can deny; that "the *workman* is worthy of his *hire*," we have scripture authority for asserting; and that, in the present state of society, peculiar advantages may be derived from systematic arrangements for the support of evangelists, must be obvious to every reflecting mind:—

For the Western Recorder.

An association has been organized in Utica, to maintain evangelists, who shall visit the churches, and endeavor to inspirit the weak, confirm the strong, and afford assistance where revivals may render the duties too laborious for resident ministers. Nearly enough has been already contributed for the annual support of one evangelist; and it is understood, that as soon as the fund is complete, the association intend to offer the office to Rev. C. G. Finney; a gentleman who is peculiarly qualified for the station, by the ardor of his zeal, and the fervor of his piety.

As the laborers in this vineyard are to be employed in any place, where their services shall be required, the object of the association is one of the most disinterested kind; and with the blessing of Providence, promises to effect much good in the Redeemer's kingdom. The number of evangelists which the association shall be able to send forth, must depend on the efforts of Christians; and as evangelical associations cannot, from the magnitude of the required funds, be numerous, we would suggest to neighboring, and even distant brethren, the propriety of organizing auxiliary societies, as a systematic and efficient means of aiding the great object in view—an object, which, although perhaps new in our country, will probably become a powerful coadjutor among the favored instruments of benevolence that bless the age in which we live.

The Society is called the Oneida Evangelical Association; and the following are the officers for the first year:—

A. B. JOHNSON, *President.*
ABM. VARICK, GEO. HUNTINGTON, C. C. BRODHEAD, APOLLOS COOPER, } *Vice Presi'ts.*
SAML. STOCKING, *Treasurer.*
ASAHEL SEWARD, *Secretary.*

PROCLAMATION,

By DEWITT CLINTON, *Governor of the State of New York.*

Whereas public demonstrations of gratitude to Almighty God, for the manifest dispensations of his goodness, and for the employment of signal and unremited blessings, are duties of paramount and indispensable obligation:—And whereas it has been his divine pleasure to continue his manifestations of great goodness to the people of this state, in multiplying the fruits of the earth, promoting the diffusion of religion, advancing the interests of knowledge, averting the ravages of disease, prospering internal improvements, and vouchsafing the enjoyment of liberty, peace and plenty: Now, therefore, under a grateful sense of these high and beneficent dispensations, and with deep solicitude in the performance of a solemn duty, I do hereby recommend to the good people of this state, the observance of *Thursday, the sixth day of December next*, as a day of public prayer and thanksgiving.

In witness whereof, I have hereunto set my name and the privy seal, at the city of Albany, this twenty-fifth day of October, Anno Domini 1826. [L. S.]

DEWITT CLINTON.

To Correspondents.—Two separate anecdotes have been handed us, in rather a crude state; which we cannot easily reduce to a proper shape for publication. To *tell* a good anecdote is easy; but to *write* it *well* is a difficult task.

The communication of a "Traveller," did not meet the eye of the *Editor*, till the circumstances which gave rise to it, had so far gone by, as to render its publication out of season.

"S." has chosen a noble theme; but his muse was unpropitious.

Another communication has been received from "Philo;" and one in answer to some of his former numbers, by "A Churchman," is on file for next week. The object of the Churchman is to deny positively one of the principal charges brought against Bishop Hobart by Philo; to show that in another instance the Bishop has been wrongly interpreted by him, through the omission of part of a sentence; and to prove that a writer who could make such mis-statements, as well as from other considerations, is wholly unentitled to credit. Let the Churchman have a fair hearing.

Mr. *William P. Jackson*, agent for the publishers of the Western Recorder, is now on a tour through the western counties. Those subscribers who are indebted for the Recorder, are requested to avail themselves of this opportunity for making payment.

Political.

FOREIGN.

Paris papers to the 26th October, have been received by an arrival at New-York.

It is said in the *Courier Francais*, that the French frigate Clorinde has been fitted out at Brest, for the purpose of carrying the diplomatic agents to the South American republics, to announce the acknowledgment of their independence by the French government.

Russia.—Russia has issued a formal declaration of war against Persia; but, prior to the promulgation of this document, hostilities had commenced; a mode of procedure by no means uncommon in similar cases. On the 2d ult. the hostile armies met, a conflict ensued, and the Russians were victorious. In an order of the day, issued by Gen. Yermoloff, he accuses the Persian court of treachery, and exhorts his soldiers to prove themselves worthy of their former glory.

A letter of the 17th October, from Frankfort, announces that a courier from Vienna had just bro't intelligence that the ultimatum of Russia had been definitely acceded to by the Porte.—This intelligence reached Ackerman on the 5th, and the Russian Plenipotentiaries left that place, on the following day, for Odessa. Several couriers were immediately despatched to the different commercial towns. The public funds got up in consequence.

Gen. Yermoloff has gained a great victory over the Persians. Eight thousand of the latter were killed in the battle.

Turkey.—A letter from Constantinople, of Sept. 26, states that the British ambassador had delivered a note urging the Porte to enter into a negociation with the Greeks. To this it is said a reply was made that the Porte understood his own affairs, and did not wish the interference of the English ambassador.

Other reports state, that Constantinople continued convulsed by the machinations of the friends of the Janissaries, and that the Porte was wholly unable to carry on the war with vigor.

A letter of the 25th says, that the Porte persists in the plan of reforming the army with unabating obstinacy. A new ambassador had arrived from Persia within a few days. His name is Dand-Aga, and he comes with the official news of the commencement of hostilities with Russia. He declares that the mountaineers of Caucassus will rise in a mass against Russia, and the Turks believe it. It is rumoured that this envoy comes to ask help from the Porte.

The Oriental Spectator for once gives us good news: Gen. Boyer, and almost all the French officers under his orders, have left the service of the Pacha of Egypt, and embarked for France. The Editor says this was produced by the turbulent spirit of some of them: and the French consul was entirely unable to effect a reconciliation. This of course nearly annihilates the power of the Pacha to do mischief.—We hope the officers will meet their reward in France. They were the men who took Missolonghi.

Greece.—A naval action had taken place between the Greeks and the Turks, near Vourla, in which the Captain Pacha was defeated. The Greeks captured one frigate, but the brave Canaris was wounded in the attempt. Another battle is said to have taken place on the 10th of September, near Mytilene; both parties claimed the victory. Gen. Guilleminot witnessed the battle off Samos, in which the Greeks took a frigate.

Ibrahim Pacha is beseiged in Tripolizza, after having made a fruitless attempt against the Greeks.

Lord Cochrane is any where but in Greece. He had touched in Malta, and returned thence to Marseilles. According to the "Journal de la Mediterranee," he had left Marseilles to join his family at Geneva. But the Gazette of Lyons, in announcing his passage through that city, pretends, on the contrary, that he continued his route from Paris, direct. One account says that he was on a visit to the Greek committee in Switzerland, to devise measures to aid the Greeks. It is stated in the London papers that his lordship has become dissatisfied with the Greek committee in London, in consequence of their not furnishing him with the aid promised. It was rumoured that he intended to pay a visit to London, to have matters regulated. The last accounts state that he passed through Lyons on the 30th of October. Another account, a letter from Marseilles, states that having accidentally been introduced to a house in that city which is favorable to the Turks, he has been invited, with some hopes of success, to enter the service of the Pacha of Egypt. It is stated elsewhere that his lordship had recently sailed for Hydra, in expectation of finding the steam vessels; but should he not find them, he intended returning to England with all speed. So that after all these contradictory asservations, we are as much in the dark as ever respecting the movements of this great "lion" of the day.

Spain.—The news from Spain becomes every day more afflicting. Constitutionalists are suffering new and greater persecutions, in Upper and Lower Aragon. Robbers are again infesting the environs of Madrid; and two considerable bands have committed a thousand atrocities. The king was at Aranjuez, tormented with the gout, and suffering under an almost constant somnolency, which alarms his physician still more.

A German journal, printed in Paris, contains a letter from Mayence, which says, that the Grand Duke, Elector of Hesse, having declared to the hereditary prince, his son, that he proposed divorcing his consort, a princess of Prussia, to marry a lady of inferior rank, with whom he has long been connected, so warm a dispute arose between the father and son, that the former drew his sword, and would have stabbed his son, but for his timely escape. The Grand Duke's guards immediately pursued the prince, who had the good fortune to reach Prussia unmolested, and claimed the protection of the king, his uncle. The affair has, as might be expected, produced a powerful sensation throughout Germany.

The London papers of Oct. 20th, says a Paris journal, furnish nothing of importance from England, except a meeting of the Aldermen and Livery of the different corporations of the city, in which it was resolved to petition parliament for a repeal of the corn laws, and a reduction in the public expenditures.

Portugal.—Capt. Low, arrived at Boston from Portugal, was at Lisbon on the 15th October, when an insurrection against the new Constitutional Government existed in the province of Algrave, (bordering on the Spanish province of Andalusia), and about 3400 troops had marched to suppress it.

DOMESTIC.

Robbery.—A Mr. Vredenburgh, of Ithaca, on Thursday morning last, was robbed of $2400, at Gay's mansion-house, in this village. The money was in a package, directed to the cashier of the Mechanic & Farmer's Bank in Albany, and was cut out of Mr. V.'s portmanteau while he was at breakfast. On searching the house, it was found concealed in the back of a looking glass, between the board and the plate. A Dr. Loomer, claiming to be a citizen of Richmond, Virginia, who had been a boarder at Mr. Gay's for nearly six months, without any apparent business, and without paying his bill, and who had been in the room with Mr. Vredenburgh when he put the money into his portmanteau, was apprehended on suspicion of committing the robbery. On examination, he was committed to jail for trial.

Canal Tolls.—Mr. Williams, the collector at this place, informs us that the amount collected for tolls upon the Erie canal, entered upon his books during the month of November, has been $90,000, being $26,000 more than was received during the same period the last year. When to this sum is added the toils taken upon the Champlain canal, the total will probably be not less than $100,000 received in one month. Every year demonstrates in relation to our canal system, that the most sanguine calculation is outstripped by the practical result.—*Sen. & Gaz.*

The Waterford Reporter says, "the canal boat Commodore, of Whitehall, Capt. Mason, loaded with *fifty-five* tons of merchandize, cleared from the collector's office in that village on the 25th ult. bound to Whitehall. This is the greatest cargo ever transported by any boat on the Champlain canal to the north. Toll $87."

Another Canal finished.—The Delaware and Hudson canal was commenced by the breaking of ground on the summit level, between the Hudson and Delaware, in the month of July, 1825; and the whole work between these two rivers, (being a distance of 67 miles), is now finished. It will be open for the passage of boats from river to river, as soon as the spring weather will permit. The canal commences on the Hudson river, near the town of Kingston, runs through a valley in a southwest direction to the Delaware river, striking it a short distance above the north or Station Point of New-Jersey, and is to be extended thence to the head of the Lackawaxen river, in Pennsylvania, so as to furnish an outlet for the vast body of anthracite coal in that section of the state.—*Phil. paper.*

Post Office Department.—Thirty-six years ago (1790) there were only seventy-five post offices in the whole of the United States; their number now (1826) exceeds six thousand five hundred. The extent of the post roads was then less than two thousand miles; they now exceed ninety thousand. The total amount of postages did not exceed thirty-eight thousand dollars; they are now more than twelve hundred thousand dollars. The transportation of the mails then cost about twenty-two thousand dollars annually; they now cost nearly eight hundred thousand dollars; and the compensation to postmasters has increased from eight thousand, to nearly four hundred thousand.—*N. Intel.*

Remains of Commodore Perry.—The U. S. sloop of war Lexington, Capt. Shubrick, arrived at Newport, in 22 days from Trinidad, on the 27th ult. having on board the remains of the gallant Commodore Perry, whose corpse was interred at Trinidad, in 1819. Yesterday, (4th inst.) was the day fixed upon for the funeral solemnities, by the committee appointed to superintend the reinterment of the remains at Newport.

Steam-boats on the Ohio.—The Pittsburgh Gazette, of the 10th ult. mentions no less than five new steam-boats, carrying from 140 to 334 tons, together with a new tow-boat fitted up for passengers, which will be ready for business in a few days. They were built in the vicinity of that place, and are to ply between there and New-Orleans.

The steam-boat Chancellor Livingston was sold at auction in New-York, last Thursday, for *fourteen thousand nine hundred and fifty dollars!* She belonged to the old North-river company, and originally cost $125,000! She is in good order, and may run several years. The purchaser was Mr. Baldwin, of Onondaga co.

The New-York Mercantile Advertiser says, that a custom-house bond for the very large sum of $511,000, being for duties on several China cargoes, became due on the 25th ult. and was paid by an individual merchant of that city, in a single check. This is said to be the largest bond ever paid in this country.

Gale.—We experienced at this place on Sunday night last, (26th ult.) one of the severest gales known for several years. The wind was from the south-west, accompanied with hail, rain and snow, and continued with unabated fury during the night. As yet, we have heard of no serious damage on the lake. The schr. Liberty parted her cable under Point Abino, and arrived safe in port. The Red Jacket, lying off Erie, parted both cables during the gale, and arrived in our harbor the next morning. Several chimnies were blown down in the village, and one or two buildings unroofed. The rise of water in the harbor was so great as to occasion considerable damage in the lower part of the town.—*Buffalo Jour.*

Narrow Escape.—The Salina Sentinel of November 22, says—"One day last week, as the stage from this place to Oswego, was passing through a woods, an old tree standing near the road fell across the leading horses, and killed them instantly. The driver did not observe the tree until it was within a few feet of the horses' backs. The weather being very still at the time, the tree in falling made no noise. The stage was filled with passengers."

The Rev. Jasper Adams, President of Geneva College, arrived at Geneva on the 23d ult. and has entered upon the duties of his station.

The publication of Mr. Carter's letters from Europe, is resumed in the New York Statesman. Mr. C. was in Florence in August last.

Mr. Sergeant left Philadelphia on Wednesday last, for Newcastle, to embark for Mexico, to attend the Congress of Tucaybaya. Judge Rochester accompanied him, as secretary to the mission.

It appears that in spite of the liberal spirit of the constitution of Mexico, which forbids slavery in that country, a number of planters from the neighboring parts of the United States have removed to Texas with their negroes, under an expectation that the local authorities would countenance them in keeping their fellow men in unlawful bondage. Great agitation, however, has been recently excited there, by the news that the Congress had declared them all free, and the receipt of official orders for setting them at liberty. Many of the slave holders have left the country with their negroes; and others, generally the holders of a few slaves, have combined to resist the execution of the law until they shall have gathered their crops, after which they intend to retire. This is setting a fine example of the principles of liberty, the rights of man, and respect for constitutional law, to the people of a new republic.—*N. Y. Adv.*

General Wolfe.—Mr. Murray, a London bookseller, announces for publication the "Life and Correspondence of General Wolfe," in 3 vol. 8vo. and considerable interest appears to be excited as to their contents. We know little of Wolfe, except his military exploits and his heroic death. The following anecdote is calculated, we think, to sharpen curiosity. It is taken from Playfair's Life of Professor Robinson, contained in the "Transactions of the Royal Society of Edinburgh:"—"Robinson belonged to the expedition against Quebec, and he happened to be on duty in the boat in which Wolfe went to visit some of his posts the night before the battle, which was expected to be decisive of the fate of the campaign. The evening was fine; the scene, considering the work they were engaged in, and the morning to which they were looking forward, sufficiently impressive. As they rowed along, the General, with much feeling, repeated nearly the whole of Gray's Elegy, (which had appeared not long before, and was yet but little known), to an officer who sat with him in the stern of the boat; adding, as he concluded, that "he would prefer being the author of that poem, to the glory of beating the French to-morrow."—*Alb. D. Adv.*

MARRIED,

In Augusta, on Wednesday last, by Rev. Mr. Lane, Mr. *James Wells*, of New-Hartford, to Miss *Amelia Lewis*, of Augusta.

In Albany, by Rev. Dr. Nott, Professor *Joel B. Nott*, of Union College, Schenectady, to Miss *Margaret T. Cooper*, of Albany.

On the 27th ult. Mr. *Combs D. Rice*, of Whitesboro', to Miss *Ann Higgins*, of Albany.

DEATHS.

In this village, on the 24th ult. *Annette S. Grannis*, eldest daughter of Cephas Grannis, aged 12 years. Mr. *John Roberts*, aged 50.

In Clinton, on the 16th ult. Mr. *Walter Pollard*, aged 69. Mr. P. was a kind neighbour, an affectionate parent, and a useful citizen. For many years he was a respectable member of the church of Christ, and died with a triumphant hope of a blessed immortality through the merits of his Redeemer. [The editors of the Boston Recorder & Telegraph are requested to publish the above notice.]

In Perry, Genesee co. on the 10th ult. Mrs. *Laura Butler*, wife of Mr. William Butler, and daughter of Jesse Curtis, Esq. of Clinton, aged nearly 30. She made a profession of religion at the age of about 20, and maintained from that period a christian character. The following account of her death is taken from a letter written by the physician who attended her in her last sickness:—"Laura lingered until last Friday. I have no doubt that our loss is her gain. According to my views of christian character, she possessed it in an eminent degree. That meekness and resignation which are so much insisted on in the word of God, appeared to characterize her in a peculiar manner, Though her sufferings were uncommonly great, I believe that she was never heard to complain. As she drew near the time of her departure, she said the Saviour appeared more and more precious. I will say a little more: The text which she selected for her funeral sermon speaks volumes; it is this—"The Lord reigns."—*Com.*

In Western, on the 24th inst. Mrs. *Joanna Floyd*, widow of William Floyd, Esq. aged 79.

In Berlin, Conn. on the 13th ult. Rev. *Benoni Upson*, in the 77th year of his age, and the 48th of his ministry.

In Westminster, Mr. *Joseph Simmons*, aged 67. At the age of 16, he voluntarily marched to meet the enemy at Bunker Hill. He was in the battle at Whiteplains; in Fort Stanwix, when it was so gloriously defended; at Saratoga, when Burgoyne surrendered; and at Yorktown, he had the pleasure of witessing the surrender of Cornwallis.

At Sackett's Harbour, on the 21st ult. *Jesse Leavenworth*, Esq. aged 83.

Rensselaer Oswego Academy.

THIS institution is now under the care of Mr. WILLIAM C. WHITE, a recent graduate of Williams' College, a young gentleman of fair character and respectable attainments. Board and Tuition as reasonable as at other similar institutions. ELIAS BREWSTER,
Pres't of Board of Trustees.
Mexico, Dec. 1, 1826. 49

NEW ESTABLISHMENT.

M. D. Parker & J. C. Hastings,
Have entered into partnership in the
Wholesale & Retail Grocery Business,
under the firm of
Parker & Hastings,
And have taken the Store lately occupied by J. C. Hastings & Co.

BEING entirely in the Grocery Line, and consequently purchasing their Goods in large lots, they are enabled to sell them at as low a price as they can be bought west of New-York, for cash or approved credit. They invite the attention of Country Merchants to the above, as they feel assured that it will be for their advantage to give them a call.
Utica, Oct. 24, 1826. 43

REMOVAL.

Parker & Hastings,
SINCE the late fire, have removed to the Store occupied by *Levi Cozzens*, next above J. Welles' Coffee-House, near the Canal, where they will be happy to attend upon the calls of their former Customers, and the Public generally.
Utica, Nov. 28, 1826. 48

Strayed or Stolen,

FROM the slaughter-house in this village, on Thursday last, a small brown OX, with one horn broken, and between five and six years old. Whoever will return said ox to the slaughter-house shall be handsomely rewarded. CYRUS MUNGER.
Utica, Nov. 27, 1826. 2wp.

NEW BOOKS, &c.

HASTINGS & TRACY, No. 40, Genesee street, have just received a large addition to their stock of *BOOKS & STATIONARY.* Their assortment of Theological, Medical, Classical, School & Miscellaneous Books, is now very complete; and as their purchases have been made on the best terms, they are enabled to sell at the lowest prices.

Their assortment of STATIONARY is also very general, comprising most of the articles wanted in that line.
Utica, Nov. 7, 1826.

CHEAP FOR CASH.

The Subscriber has just received a well selected assortment of
Fall & Winter Goods,
Among which are the following:—

TARTAN and Caroline Plaids, Camblets—Baizes, Flannels, of all colours and qualities—Blue, Black and Mixed Broadcloths—Kerseymeres & Satinetts, Bang-up Cords, Rose Blankets, Bombazetts—Domestic and British Prints, of all colours and patterns—Cassimere Shawls—Shirtings and Sheetings, of all qualities—a few very nice Merino Shawls—3, 5, 6, 8-4 and long do.—Worsted and Lamb's wool Hose and half Hose—a fine assortment of fashionable Silk and Silk Vestings; and a great variety of other articles, too numerous to be mentioned in so small a space, both for comfort and to tickle the taste; which, wishing to reduce his Stock, he offers at the lowest prices for cash, at his Store, No. 34, Genesee-st. two doors below the Post-office. B. S. LYMAN.
Utica, Nov. 14, 1826. 46w4

Whitesboro' Academy.

MR. WALTER WHITE commenced instruction in this institution on the 25th ult. He is a graduate of Amherst college, and is recommended by the President, and other literary characters, as an experienced, able, and faithful Instructor.

Latin and Greek Languages, and the higher branches of Mathematics,	$4 00
English studies,	3 00
Board in good families,	1 50

Whitesboro', Nov. 14, 1826. 46w4

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
83 Genesee Street.
Utica, June 23. 79tf

BARLEY.

CASH paid for 3000 bushels of BARLEY. Segur & Curtiss.
Utica, August 15, 1826. 11tf

Christian Almanack—1827.

JUST published and for sale, by HASTINGS & TRACY, No. 40, Genesee-st. Utica, the *CHRISTIAN ALMANACK*, for the Western District, New-York: For the year of our Lord and Saviour Jesus Christ, 1827. Calculated for the meridian of Utica.
Also, Common Almanacks.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

THE DUELLIST'S GOD.

BY W. B. TAPPAN.

Moloch had fallen, and Satan wept
To see his shrines alone;
His rites in dark oblivion slept,
And worshipless his throne;
Around him throng'd the peers of hell,
Intent on curs'd debate,
Yet nought could Satan's ire dispel.
Or soothe the monarch's hate;

Till Belial, a tall fiend, arose,
And urg'd his fell design;
"And triumph, chief!" he said, "thy foes
Shall own a mightier shrine;
What though the vale of Hinnom boasts
No more its thousands dead;
And Tophet sees no more its hosts
Through fire and slaughter led—

On Moloch's ruin, lo! appears
A new descended god,
Whose robe is gemm'd with orphans' tears,
Whose sceptre reeks with blood;
Altars shall rise in every clime
To this divinity;
And still, as he hastens on, old Time
Shall untold votaries see."

He spake: with shouts the conclave rang,
Hell trembled with acclaim,
"A god, a god descends!" ther sang,
"Let *Honour* be his name!"
Columbia willing owns his sway,
And for her proud and brave,
He digs, impatient for his prey,
The Duellist's cold grave.

TEACHERS OF MUSIC.

An article bearing this title appears in the last number of the Troy Review; and we should like to place it before our readers in its entire form, would our limits permit; for in the whole compass of musical subjects, there is scarcely one to be found which has more importance.

Teachers of sacred music (for the article refers to the sacred department of instruction) are capable of exerting an influence beyond what is generally supposed. If virtuous, respectable and skilful, they have easy and [illegible] access to every class of community; and if beyond all this, they are men of eminent piety, and are disposed to be active in the cause of religion, they may do more in the present state of things, to promote the best interest of community, than almost any other class of men. And yet on the other hand, in proportion as they are destitute of any or all of these qualifications, will their influence belessened, if not rendered absolutely undesirable and mischievous.

The qualifications insisted upon by the writer of the article are—

1st. *Piety.*

2d. *Morality*, (which is included in the former.)

3d. *Practical good sense.*

4th. *A thorough knowledge of the rudiments of music.*

5th. *The faculty of discrimination.*

6th. *An acquaintance with the structure of language; and*

7th. *A practical acquaintance with men and things.*

All these qualifications are very desirable; and yet, where is the teacher to be found who possesses them all? The answer to this question, could it be fairly given in detail, would disclose a sad state of things; and one which is a living reproach to the stupidity of the church of Christ, on the subject of an important article in her worship.

But setting other considerations aside, we have been for some time thinking, that a decided religious influence might be carried into all our singing schools, after some such plan as is adopted in our Sunday schools and bible classes, where only a part of the members are pious. Our views on this subject we intend hereafter to lay before our readers.

IMPROPRIETIES IN PUBLIC WORSHIP.

A writer in the Philadelphian has the following remarks, which are for the most part certainly *not too severe*, whatever else may be said respecting them:—

"We cannot refrain from making a passing remark or two on what has often struck us as inconsistent and unbecoming. The officiating minister will announce and read the hymn; then closing the book, proceed to select the chapter intended to be read, or prepare for his discourse, totally unconcerned, (apparently) with what is going on around him. This should not be; such a practice is calculated to convey an impression that the exercises of singing are not of sufficient importance to the pastor so officiating, as to require his joining in them; or that they rather permit than countenance such exercises. If such a person were to notice any regular member inadvertently leafing through the Bible during the time of prayer, such behaviour might be considered not only a breach of decorum, but an insult to the pastor and congregation. Yet, in the latter case, the force of example might be given in defence and with some degree of plausibility. We are not disposed to justify or palliate either practice; nor do we at the same time wish to insinuate that the cause of complaint is an unusual one.

Solomon has said, "*There is a time for all things*," and this saying will apply here in its fullest force. We are not detained such an extraordinary length of time in the duties of public worship, as to require the least hurry, bustle, or confusion in any part thereof, to distract and divide our attention. Every thing, having the most remote tendency to weaken the reverence and respect for any part of church worship, should always be carefully avoided, and guarded against, with an eye of vigilance and scrupulous care.

It has been observed by an elegant writer, that, "whatever is worth doing at all, is worth doing well." This is a maxim, the truth of which, or its application to psalmody, no one will or can deny; yet daily experience teaches that the execution of our best church music is far from being well or even decently done. Were the question proposed for excluding singing altogether as a part of devotional exercise in our worshipping assemblies, the proposition no doubt would be rejected with horror and disdain, as a monstrous innovation on established usages; yet however disagreeable the suggestion of such a proposal might be it is painful to reflect that we are rapidly advancing to a state of degradation in the performance of church music, that will eventually leave us no alternative but its exclusion. Such an event is greatly to be apprehended.

REMARKS.—Such words as *well, decently, &c.* when applied to the character of church music, must be understood in a limited sense.—*Relatively* speaking, church music, may be called *decent*, or be said to be *well* executed, when at the same time, it does not come up to the original design of the institution; and in an *absolute sense*, must be considered as greatly deficient. The truth is, that the general *standard of judgment* is erroneous. Let us look at the claims which inspiration has established in regard to the art, and compare these claims with the state of church music as it exists at the present time, and then we shall be prepared to say *absolutely*, whether our performances should be approved or condemned. And if the decision is against us, then let us speedily set about a reformation.

Mr. Mason's Musical Address has been received. It shall be noticed, as soon as we can find sufficient leisure to do it justice.

Communication.

SUNDAY SCHOOLS.

Vernon Centre, Oneida co. Nov. 25, 1826.

To the Corresponding Secretary of the Western Union.

DEAR SIR—We esteem it a privilege, as well as a duty which we owe to our Union, to give you a brief statement of the success which has attended the Sabbath school in this place. We owe it in behalf of the rising generation, and for the promotion of the cause in which we are engaged, to state the blessing which has attended our exertions to augment the rising glory of Emmanuel, and of this heaven-born institution. It will be joyful to the friends of Zion, and to the patrons of the Sunday school concert, to hear that there are so many of our rising generation, who, while their parents are sleeping in the dust, will bloom as in the garden of the Lord, age after age, down to the end of time.

At the commencement of the school, there were only four teachers who were hopefully pious: Now, out of twenty-four, twenty-three give evidence of a change of heart; nineteen of whom have made a public profession of religion. Only one remains as a heath in the desert, that knoweth not when good cometh.

The school is composed of one hundred and thirty-eight scholars, who attend regularly; and fifteen or twenty, who occasionally attend. Of the above number of scholars, there are seventy-one who have as we hope experienced a change of heart. Twenty-nine have openly espoused the cause of Christ, & upon them the eyes of the church are turned, for her future prosperity and welfare. Many have began the song of hosanna to the son of David, who we fondly hope will stand before the throne of God, and sing the song of Moses and the Lamb, for ever.

Of late, God has visited our school with a refreshing from his presence. About twenty-eight, since the first of last September, have passed from death unto life, as we hope; and there are others who are still serious.

Since the commencement of the school, but one instance of mortality has taken place, either among the children or their parents.

Interesting and joyful have thus far been the results of the disinterested labours and exertions of our teachers and superintendents. Our present superintendent, about eighteen months since, was in the bonds of iniquity. Being one of the directors, he was called upon to take charge of a bible class; but finding himself incompetent to promote that which he at heart would fain destroy, gave up his class and left the school. He was soon apprehended by the spirit of God, slain by the law, and made alive to God, through Christ.

O, how lovely, how promising and successful, are the efforts now in operation for the advancement of an institution whose combined forces bid defiance to all opposition, as an army with banners. How infinitely important and animating is it, therefore, to all the friends of Zion, to engage heart and soul in a work, the object of which is no less than to roll back the powers of darkness, and to welcome in a new and heavenly era, with all its millennial glory, to our future posterity. O, how will the increase of the church militant rise up and call us blessed, until the church below and that above unite, and raise their voices and strike their lyres to the praise of Him, who when on earth said—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Note.—It was the unanimous vote (agreeable to the request of your circular) of the officers and teachers of this school, to aid in raising funds for the support of a Sabbath School Missionary in Oneida county. Our library is composed of two hundred and twelve volumes. The Sunday school concert is very punctually observed, and the weekly prayer meeting of the teachers and scholars. The school has been continued every Sabbath, during three years, from its commencement. The annual subscription amounts to about fifty dollars.

Miscellaneous.

AFFECTATION OF LEARNING IN PREACHING.

It is not my object in the following hints to undervalue or vilify solid learning. I am so far from having a desire to do this, that no one, perhaps, more highly appreciates its importance and utility in discharging the duties of the sacred function than myself. I could wish that every minister of the gospel, every ambassador of Christ, was as learned as the Apostle Paul; and that he could preach as eloquently, and reason as cogently, and as conclusively, as he did.—But my simple design is to correct what I humbly conceive to be an *abuse of learning*, or, rather, what argues to me an entire destitution of all real and solid erudition in the speaker.

It has sometimes been my lot to sit under preaching, the matter and spirit of which I could heartily approve; but at the same time there was so much affectation in the language, style, and manner of delivery, as must necessary be offensive to every person professing any degree of refinement, any delicacy of taste. In short, there was so great an exuberance of meretricious ornament, so frequent a recurrence of technical phrases, such an excessive use of tropical and figurative language, so many uncommon words and high sounding epithets, so numerous allusions to customs of war, "heroes in battle, pilots in the storm," and such a multiplicity of flowers culled from the wide fields of Grecian and Roman literature, that the whole force of divine truth was *lost*, was *buried*, and consequently, unfelt by the hearers.

Whatever others may be disposed to think of this manner of preaching, for myself, I do, and must consider it as an *abuse* of the sacred function, as egregious trifling with divine things. To me, sermons of this description, if not properly denominated "another gospel," seem not very different from discourses in an "unknown tongue." Certain it is, that this manner of preaching cannot serve much for the instruction, comfort, or edification of a common assembly. Judging from its effects on myself, I should think that its genuine and legitimate tendency would be to 'starve the flock,' which the ministers of Christ are strictly enjoined "to feed." And besides, it betrays so much vanity & self-complacency in the preacher, that it cannot fail to disgust every hearer of correct taste and sound learning.

Let ministers of the gospel not only imbibe the spirit of their Divine Master, but let them adopt the plain, pungent & conciliating manner of discourse which characterised all the addresses of the Son of God. Let them be warm, eloquent, and pathetic; and by all means, let them avoid a low, dry or vulgar style in the public services of the sanctuary.

Above all, they should endeavor to feed the flock of Christ with the "sincere milk of the word, that they may grow thereby," and in due time, be established "unblameably in holiness before God." They should deliver the message of the Almighty, "in demonstration of the spirit, and with power," and with all that seriousness, gravity and affection, which will evince that they possess a deep and solemn impression of divine things upon their own hearts.—*Ch. Watch.*

ANECDOTE.

The following anecdote of the present King of England, has been furnished from an authentic source:—

A few years ago, when George IV. visited Ireland, he remained some time in Dublin, its capital. As it was expected he would attend divine service, an eminent clergyman was appointed to preach before him. When the time approached, the clergyman fell sick, and it became necessary to appoint another to perform that duty. Dr. Magee, author of a work on the atonement, being in Dublin, he was solicited to preach before his majesty. He accepted the invitation. The Doctor was a warm, zealous Churchman, of enlightened views, and liberal, evangelical sentiments. When the Sabbath came, he read the prayers, ascended the pulpit, and gave out the following text, Acts xvi. 31, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." In this discourse, he expatiated on the necessity of repentance, faith and holiness. The command to believe—the object of faith, (the Lord Jesus Christ)—the character of him on whom we are called to believe—the importance of doing so for our own safety, and as an example to others, but particularly our own house; with the individual, local, and national advantages of religion, were all eloquently and honestly presented to his majesty, and his court present on the occasion. After he had held forth the doctrine of justification by faith, he powerfully insisted on a change of heart, without which it was impossible for any individual to arrive at heaven. His boldness and earnestness surprised and alarmed the courtiers of his majesty, who had not been accustomed to such plain dealing. All were looking for a reproof from the sovereign for the boldness of the preacher; but though his sermon was a subject of general conversation, his majesty alone retained a total silence respecting it, never alluding to the circumstance for several months. During this time the Archbishop of Armagh, primate of Ireland, died, and the Right Rev. Lord John Beresford, Archbishop of Dublin, was appointed to succeed him. The see of Dublin being in the gift of the crown, a list of candidates were nominated to his majesty, for each of whom powerful interest was made. Dr. Magee, not being a favorite on account of his evangelical sentiments, was neglected. When his majesty proceeded to make the appointment, he inquired the name of the faithful, able, and eloquent preacher, who had delivered a discourse before him in Dublin. He was told it was Dr. Magee. "Then," said he, "the man that fears not to preach the whole truth before his king shall be honored, and Dr. Magee shall be Archbishop of Dublin." After saying this, he took his pen, and filled the blank in the deed of gift with the name of DR. MAGEE.—*Fam. Vis.*

THE FAMILY MINISTER.

The remark of Baxter is worthy of regard—"If family religion was duly attended to, and properly discharged, I think the preaching of the word would not be the common instrument of conversion." And Gurnal says—"The family is the nursery of the church. If the nursery be neglected, what, in time, will become of the gardens and the orchards?"

Want of Good HUSBANDRY.—At the cattle show at Concord, N. H. premiums were awarded for the best farms. In relation to one of them, the viewing committee, in their report, made the following remark:—

"This farm appears to be cultivated with great care, and much good judgment; but the committee are of opinion, that the owner is in fault in one essential particular; and they hope that an indirect allusion to it will be sufficient for him to correct the error. There is no commodity on a farm so useful and so pleasing to the farmer—nothing in this life, on which he can so safely rest his hopes of comfort in future years, as a company of healthy, robust and promising boys. A farmer rarely succeeds well without a wife. A solitary journey is always a tiresome and cheerless one."

New School Books, &c.

THE attention of Instructors of Children and Youth, of Parents and others, interested in Education, is respectfully invited to the following Works, which are constructed on a new and interesting plan, and which are thought to be a valuable improvement, calculated to make more thorough scholars, and at the same time to lighten the tasks both of learning and teaching:—

1. Outlines of Modern Geography, on a new plan, carefully adapted to Youth—with numerous engravings of cities, manners, costumes and curiosities; accompanied by an atlas. By Rev. C. A. Goodrich.
2. A large Map of the World in Outline, to be filled up by the Student.
3. History of the United States, on a plan adapted to the capacity of Youth, and designed to aid the memory by systematic arrangement and interesting associations; illustrated by engravings. By C. A. Goodrich.
4. A Grammar of Chemistry, adapted to the use of Schools & Private Students, by familiar illustrations & experiments; with numerous engravings. By J. L. Comstock.
5. Blair's Outlines of Chronology, ancient and modern, being an introduction to the study of History, with 20 engravings.
6. An Outline of Bible History, with notes and observations, adapted to the minds of Youth, with 20 engravings, for Sabbath and other schools. By Rev. C. A. Goodrich.
7. Blair's Outlines of the History of Ancient Greece, embracing its Geography, Mythology, and Antiquities; illustrated by a map and numerous engravings.
8. A Chart of Chronology, ancient and modern, on a new plan, adapted to Blair's Outlines of Chronology, ancient and modern.
9. A geograph'l View of the World, embracing the Manners, Customs & Pursuits of every Nation, founded on the latest authorities; with elegant engravings. By Rev. J. Goldsmith: Revised, corrected and improved by J. G. Percival, M. D.
10. The Literary & Scientific Class Book, embracing the leading facts and principles of Science, illustrated by engravings; designed as exercises for the reading and study of the higher classes in common schools. By L. W. Leonard.

The above Works, which are all of superior merit, are for sale by *HASTINGS & TRACY*, No. 40, Genesee street; who, as agents of the publishers, will also supply Booksellers on the lowest terms. *Utica, Oct.* 24, 1826.

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee stree Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1826. 3tf

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 6tf3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 11tf

BY order of James Dean, Esq. judge of the Oneida common pleas, counseller at law in the supreme court—Notice is hereby given to all the creditors of *Willis Sterne*, of Deerfield, county of Oneida, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Utica, in the county of Oneida, on the tenth day of January next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 19th day of October, 1826. WILLIS STERNE,

42w10 *Insolvent.*

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated November 7, 1826. 45

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*

Dated October 31st, 1826. 44

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and Fifty Cents, if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.